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ADDRESS TO THE PUBLIC,  
AT THE COMMENCEMENT OF A NEW YEAR.

THE termination of one year, and the commencement of another, form an interesting period. At this period, the mind is naturally drawn to the consideration of solemn things. A disposition to seriousness should be encouraged at all times; but especially when arguments from reason and Scripture are powerfully seconded by the appearances of nature, and the apparent, as well as real, changes of all the objects which surround us. We are reminded, not only by the revolutions of the heavenly bodies, but by the date of every newspaper and every letter,—by all the forms of public and private business,—that an important part of the active life of man has closed for ever. It will not be deemed improper for us to seize this occasion to offer such reflections as occur, in looking back upon the past, and casting an inquiring eye forward upon the future.

The last year has been more crowded with great and stupendous events of a political nature, than any year within the whole history of the four great monarchies. The attempt to establish a military despotism, which should hold in its iron grasp the whole civilized world;—an attempt which had been persevered in with astonishing success for more than ten years and which was regarded by the most enlightened statesmen with a dismay resembling despair;—this attempt, more formidable in itself, more afflicting in its progress, more disastrous in its probable consequences than any other project of ambition from the days of Nimrod to our own, has signally failed. We should certainly abstain from such political reflections, as would displease any portion of the friends of peace and human happiness; but on the subject here brought into view there is but one opinion with such persons. No man, indeed, can be found, who will venture to express a wish for the restoration of that gigantic power, which has just disappeared like a dream of the night. In tracing the various causes of this amazing reverse, the politician will find abundant materials for his contemplation; but the Christian will raise his thoughts to the Governor of the world, by whose wise and holy counsels all the unexpected changes of our times have been produced; who has in view the promotion of a

greater cause and higher interests than are directly involved in the erection or overthrow of any temporal empire; and whose determinations will all be carried into full effect, notwithstanding any violent opposition or adverse appearances. In the great political events of the last five and twenty years, the Christian will see an unexampled preparation for the spread of pure religion. Infidelity has made its votaries ashamed of themselves and of their cause; it has shown, in the clearest manner, the necessity and the excellence of Christianity; and it has taught multitudes to press the Bible to their hearts with an ardor of affection, and to disseminate its holy doctrines with a zeal, to which they would otherwise have been strangers. The revolutions, which have astonished mankind, have had a powerful influence in lessening the attachment to empty forms of religion, and in breaking down corrupt establishments. It may be fairly concluded, that religious persecution will not again be countenanced and supported even by nominal Christians. The way seems fast opening for the propagation of the truth without direct resistance, and with the aid of reason, conscience, and the word of God; and, may it not safely be added, with the accompanying influences of the Holy Spirit. To these encouraging features of the times the observing and animated Christian will not forget to join the great and continually increasing efforts, which are now made to preach Christ where his name is not known. These various considerations give an interest to late political changes, which, great and stupendous as these have been, could never be given to the disposition of temporal thrones, or the restoration of the balance of power.

The Christian, who looks at the present condition of this country, will find many things to excite his regret and lamentation for the past, and his apprehension for the future. Whatever opinions may be entertained as to the origin and immediate causes of the war in which we are involved, no well-informed and conscientious man will deny, that the procuring causes have been our national sins. Such a man will perceive no sure indications of returning prosperity, without national repentance and reformation. He will therefore regard with a deep interest all the efforts, which have been witnessed during the last year, for the promotion of good morals and the restraining of vice. Similar efforts he will encourage with all the influence which he possesses. He will not suffer political dissensions to fill the whole circle of his vision, so that he cannot discover the remote and radical causes of the evils which we suffer, and the means of averting them. He will labor and pray for the increase of religious knowledge and practical godliness, as the only rational means of securing to his country the favor of heaven.

But we would caution our readers against suffering their attention to be so engrossed by great and general objects, as to neglect those which more immediately concern themselves. Great as are the evils of war, there always have been evils of a personal nature, which have maintained an almost universal influence, and concerning which it is the duty of every man to examine his own soul.



We refer to stupidity in sin and the neglect of Christ and his service, of salvation and heaven. If we look around in our churches and congregations, in our neighborhoods and families, how many evidences do we find of spiritual sloth and cowardice, and of spiritual death. Let this scrutiny be made with particular reference to the year which is just closed. How many opportunities have been neglected of communicating spiritual blessings to our fellow creatures. How much has each one lived as a mere inhabitant of this world; how little as an heir of immortality. How many have gone into the eternal state, within the last twelve months, without any preparation to meet their God. How many are now beyond the reach of mercy, to whom our readers had it in their power to impart religious knowledge and the offers of life; but to whom, nevertheless, no religious knowledge, no offers of life, were thus imparted. This is a subject, which plainly does not receive proper attention from Christians. Every country on the globe, every province, every town, every village, every neighborhood, contains ignorance to be removed, suffering to be mitigated, vice to be suppressed, and unbelief, hardness of heart, and worldly-mindedness, to be supplanted by faith, hope, joy, and evangelical love. If all professed Christians were truly what they profess to be, and if all real Christians were plainly distinguished by that grand characteristic of the Savior, that he *went about doing good*, how soon would the face of the world be changed; how glorious would be the alteration; how divine the effects. Every individual is answerable to his conscience, and to God the judge of all, if he does not contribute his full proportion towards bringing about so immense a good.

Time is rolling on; the active years of those, who are now in their prime, are fast spending; health is impaired, in ten thousand instances, and life is lost in ten thousand more; opportunities are passing by never to return; and yet how slowly does the good cause advance, compared with the wishes of Christians, and the exigencies of mankind. What enterprises must be undertaken, what labors performed, what perseverance exhibited, what an amazing combination organized, and what extended operations carried on, before the world shall be evangelized. Every year of delay in this work ought to be a year of deep regret with Christians. But a year of delay should never be suffered to return, so far as the prayers and exertions of every enlightened friend of man can avail to prevent it.

The neglect of past opportunities should afford a powerful stimulus to future exertions. What! shall a man, a patriot, a Christian, live at this interesting period, and do little or nothing for his species, his country, and the church of God? Shall his years be occupied in the pursuit of wealth, or in lamenting its departure;—in the scramble for political distinction and influence, or in mourning over the uncertainty of popular favor; and shall he forget his immortal interests, and the deliverance of a fallen world from sin and error? Shall he sink himself into a mere actor in this temporary bustle, unmindful of his better part, his eternal destiny? Shall his

example encourage others to engage in the struggle for toys and gewgaws, and to despise the pearl of great price? Shall his conduct give the careless an occasion to plead, that they concluded from minutely observing his actions, that religion was a pretence, and salvation a dream? Shall he bring reproach upon his Savior, and harden the infidel in guilt? Let him awake, then, as he would avoid so melancholy a perversion of his influence; let him awake to activity, to a life of beneficent exertion. Let him remember, that vacancies are constantly made in our charitable societies by the ravages of death; that these vacancies must be supplied, and more than supplied; that as the benevolent are removed from the places which they occupied on earth, and as the field of labor is perpetually enlarging, the call is the more urgent for an increase of laborers. Let him bear in mind, that every individual can work in some part or other of his Lord's vineyard; that no man's talents are so humble, nor his sphere of action so circumscribed, as that he will be forbidden the honor and privilege of engaging in the grand labor of love. Who can think himself thus forbidden, that considers the case of the widow who had no other means of sustenance than two mites, and who, nevertheless, surrendered these two mites to the treasury of the Lord, and received for her liberality the high commendation of the omniscient Judge?

The shortness of the time which remains to us, and the uncertainty how soon it will terminate, are powerful incentives to immediate action. Dr. Doddridge somewhere observes, while urging his readers to the daily practice of private devotion, that no Christian will have cause to regret having spent half an hour on the last day of his life, in communion with God and preparation for heaven; and that, as no man can tell how soon or how unexpectedly his last day may arrive, it is true wisdom to live every day as he would wish to have done, should he be summoned, without a moment's warning, to appear before God. The same thought may be happily applied to the plans which we may form, in reference to the new year. Let that portion of our time, our influence, and our property, be employed in the direct service of God, which we shall rejoice to have had thus employed, if we are removed, in the course of the year which has just commenced, from all participation in human affairs.

It is sometimes urged, in answer to charitable applications, that the person applied to has met with losses of property, and can therefore afford nothing in charity. Without denying that each person must be the judge of what he can afford, and that the loss of property in these changeful times, does utterly prevent many individuals from giving what they would gladly give if they were able, it may well be concluded that the above-mentioned excuse is carried too far. The question is not, how much a person has lost, but how much he has remaining. If he has lost much, and has much still remaining, which, however, he imagines to be in immediate danger, how much more reasonable is it that he should do good while he has it in his power. That such a man should urge his



previous losses, as a reason for stopping all the channels of his benevolence, is as plainly wrong, though not quite so glaringly absurd, as for a person, who has lost much of his time, to allege this loss as a reason why *all* his time in future should be devoted to private and selfish objects. Whoever looks around him, and beholds immense fortunes suddenly melted away, under the scorching influence of some great public calamity, and reflects how much has been withheld, which it was the duty of the possessors to have given, will be convinced that it is a dictate of prudence, as well as of religion, that all should *honor God with their substance*.

In making estimates of his future contributions of time, property, and influence to public purposes, the wise and intelligent Christian will be on his guard against taking his standard from the great body of professing Christians, or even the great body of those, who are praised for their liberality. He will recollect, that, as there has been but one Howard, there has also been but one John Thornton in modern times; that among the many wealthy men, who have deserved commendation for their liberality, John Thornton alone stands so pre-eminent, as that no one will venture to suggest, that he ought to have given more. Though he died immensely rich, the streams of his beneficence flowed during his whole life in channels numerous, broad, deep, and uninterrupted, and refreshed all around him to an unprecedented extent. Before the institution of Bible Societies he distributed Bibles in such numbers, as would now do honor to any society of secondary importance. Before the institution of Missionary Societies, he did all in his power to promote the Gospel in every region which his ships visited. Before the institution of societies for the relief of indigent pious clergymen, he relieved the wants of numbers of this most meritorious class of men; and not only relieved their wants, but afforded them the means of comfort, of hospitality, of administering charity to others. To the poor and destitute, on both sides of the Atlantic, he distributed money by faithful agents with a princely liberality. Though he received solicitations with the utmost kindness and urbanity, much the greater number of his favors were conferred without solicitation; and the great mass of those, who were the recipients of his bounty, never knew their benefactor, and never will know him, till all actions shall be revealed at the resurrection of the just. That there are not instances of similar virtue, on a more humble scale, it would be too much to affirm; but among those who are and have been very rich, though many have done worthily, there has yet been but one John Thornton. Let the eye of the Christian philanthropist be directed to such an example; let him use all the means in his power to obtain an enlarged view of his duties; and let him look to God for a decided resolution to perform them.

Our readers will not deem it improper that we should bring to mind the relation which exists between them and ourselves. However we may have occasionally erred, in their opinion, or fallen short of their expectations, we may confidently appeal to them, whether our work does not afford proof, not only of honest intent

tions in its conductors, but of our being engaged in the prosecution of great objects;—in the promotion of national reformation;—in discountenancing every species of vice and immorality;—in urging the observance of the Sabbath and other religious institutions;—in encouraging all public-spirited and charitable efforts;—in stimulating to adequate exertions to extend the knowledge of Christ at home and abroad; and in enforcing, according to our opportunity and ability, the great doctrines and duties of Christianity. If this representation should be deemed correct, it will clearly follow, that no ordinary responsibility rests upon us. Though our means of usefulness are much smaller than could be desired, we have still abundant reason to labor and pray that none of these means be neglected. To us the lapse of time brings peculiarly solemn admonitions. Every year removes many of our readers to the eternal world. To do good to those who remain is a high duty. They, and the writers for our pages, must soon follow. Let our Savior's words be present to the minds of all: *The night cometh when no man can work.*

## RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE SABBATH. NO. VI.

### *The Sanctification of the Sabbath.*

IN my last number, after briefly showing what is implied by *remembering the Sabbath day*, and what is meant by *keeping it holy*, I proceeded to specify some of the appropriate duties and services of holy time; viz. *serious meditation, prayer, and self-examination*. I now proceed to remark,

4. That some portion of every Lord's day ought to be spent in reading the Scriptures and other religious books. Whether the time devoted to this object shall be one hour, or two, or five, or more, in any particular case, it is obvious, that no general rule of duty can be laid down with exactness. The rule must necessarily vary according to cir-

cumstances. Those persons, who have the whole day to themselves, can read more than the heads of young families, who are bound to devote a very considerable portion of the Sabbath, to the care and instruction of their children. The healthy can read more than the weak and infirm, and those, who live near the house of God, more than others, who live at a considerable distance, if, in each case, they regularly attend public worship.

The same person, also, has much more time for reading on some Sabbaths, than on others. On one Sabbath, it may be his plain duty to spend more time than usual in prayer; the next in religious conversation; and the third in attending public worship; in each of which cases, he will have less time for reading. Nor have sickness and health, whether personal, or among friends, less influence in varying



the rule of duty. If I am confined to my bed with a fever, or if my family is sick, it is plain that I am not required to do what God in his providence has rendered impossible.

But, although no invariable rule can be given, it is certain, that reading, or hearing the Scriptures read, should employ some part of every person's time upon the Sabbath. Sickness, unless it be extreme, furnishes no exception. Every sick person has friends, or attendants, who can read to him; and his being sick is an additional reason why he should turn his most serious attention to that blessed volume, in which *life and immortality are brought to light*. If the *lively oracles* may not be neglected on any other day, without incurring the Divine displeasure, much less may they be neglected upon the Lord's day.

How glorious, how precious, is the light of revelation! See how bright it shines upon this fallen and benighted world! It is the Bible, that reveals to us the perfections of its infinite Author. It is the Bible, and no other book, that informs us how a sinner can be justified before God. It is that holy volume, which points us to the *Lamb of God, which taketh away the sin of the world*—that speaks to the trembling believer, son, daughter, *be of good cheer, thy sins be forgiven thee*—that contains a balm for every spiritual wound, a cordial for every sorrow. It is the Bible, that guides the steps of the weary pilgrim, through the wilderness of this world, and sheds the light of heaven upon

the darkness of the grave;—a light, which pierces the thick gloom of the valley of the shadow of death, and directs the eyes of the believer to realms of eternal day. Animated by the hopes which the Bible authorizes, supported by its consolations and promises, thousands have triumphed in their last cold agonies, and begun their eternal song before their *flesh and heart entirely failed*.

And shall such a book,—shall the most precious gift of God to men, next to that of his Son, ever be laid out of sight for one day? Shall such a treasure be lightly esteemed by fallen man? How worthy to be kept every hour at his right hand! How much more precious, than all the gems, that ever glittered in the crown of royalty! It is said, that Alexander the great, *falsely so called*, took the works of Homer along with him in all his wars, and every night laid them with his sword, under his pillow. How much more worthy are the Scriptures to be near our hearts. Let the Bible, then, be our most intimate companion. Especially let the perusal of it always find a place in our early preparations for the Sabbath. Let all the time, on Saturday evening, which is not employed in other religious duties, be spent in reading it. Let it be read in the morning, before public worship, then during the intermission, and again after the public services of the day are concluded. Let the texts selected by the preacher be carefully examined. Let *all truth* be treasured up in the memory. Let the fruits of righteousness

abundantly testify, that the good seed has taken deep root in good ground.

It would be very easy to specify a great number of religious books, within almost every person's reach, which may undoubtedly be read upon the Lord's day, provided they do not encroach upon the time, which belongs to the Bible. The Bible must ever have the pre-eminence. It must be read first, and read more than any other book or books. It is only when we have time to spare from the Scriptures, that we may attend to the writings of pious uninspired men, upon the Sabbath.

5. The Lord's day is to be sanctified by a regular and devout attendance upon public worship. That frequent and solemn public acknowledgments are due to the Author of all good, is a dictate of natural religion. It is well known, that the heathen, almost every where, have, from the earliest times, had their appointed seasons of meeting to worship their gods. But not to insist on the example of pagans, though it might well shame multitudes who call themselves Christian. *we have a more sure word of prophecy, to which let us diligently take heed.* The law was appointed of old to be read in the synagogues, every Sabbath day. And surely, if the priests were bound to read, it was the duty of the people to assemble and hear. Indeed, an express command of God to the Jews, was, *Ye shall keep my Sabbaths, and reverence my sanctuary*. To do this, his people have in all ages accounted one of their highest privileges. *I was glad,*

*saith David, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city, that is compact together. whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord*. In what plaintive strains does the same holy man lament his exclusion from the sanctuary. *How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. For a day spent in thy courts is better than a thousand.*

It would be easy to show, did the time permit, that the apostles, and other primitive Christians, assembled statedly for religious worship, upon the first day of the week, which has been proved to be the Christian Sabbath. See John xx, 19, 26; Acts xx, 7; and 1 Cor. xvi, 1, 2. Nor must I omit to refer the reader to Luke iv, 17, where the Evangelist informs us, that our Divine Lord, *as his custom was, went into the synagogue, on the Sabbath day.* Strictly accordant with the requisitions of the law, the custom of the pious Jews, and the practice of Christ and his apostles, is the following exhortation of the inspired writer to the Hebrews. *Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is. I will not spend time in proving, what the history of*



the church puts beyond all controversy, that the most eminent servants of God have, from that day down to the present, highly valued the blessings of public worship.

If, then, we regard his authority, who instituted the Sabbath; if our feelings and desires are akin to those of the sweet Psalmist of Israel; if we regard the example of Christ; if we desire to walk in the steps, and participate in the bliss, of those pious men and women, who have gone to their heavenly rest, we shall reverence the Lord's sanctuary, by a conscientious and solemn attendance on public worship. Nay, unless some should choose to be more heathenish than the heathen themselves, they will not fail to unite, regularly, in public acknowledgments for the mercies which they daily and hourly receive.

But, alas, how many such heathens are there, in this land! How many, who have been baptised into the name of the adorable Trinity, live and die, in sight of the Lord's house, where they are never seen, unless it be used for a secular purpose, and then only to mingle in the strife of party politics! How many more have taught us not to expect them in our solemn assemblies, except when summoned by the voice of death, in the removal of some near friend, or excited by curiosity to hear a new preacher, or an occasional sermon. How many saunter and sleep away half the Sabbath at home, and then bless themselves for obliging us with their presence a part of the day. How many

*sit down to eat and drink, after*

the morning service, and rise up to play.

Surely no candid reader will infer, from the preceding observations, that, in the opinion of the writer, absence from public worship can never admit of a scriptural justification. God certainly no where requires of his creatures according to what they *have not*. When a person is confined to his room with a broken bone, or to his bed with a consumption, he plainly is not required to go out. Nor if he is so seriously indisposed, that he would be in great danger of increasing or prolonging his distemper. But some people are visited with a sort of intermittent or periodical disease, which comes on almost every Sabbath, and goes off by Monday morning. We see and hear of them, every where, *six* days, but on the *seventh* they are confined. Now, it ought to be solemnly remembered, that it is not every slight complaint, which can excuse us from waiting upon God in his house. If we should feel able to expose ourselves as much, on a week day, and for a worldly purpose, the excuse is vain. If we are not so ill that we should be obliged, for that cause alone, to decline an invitation to dinner, or a tea-party, the excuse is vain.

Again; I shall readily admit, that drenching rains in summer, and drifting snows in winter, may sometimes render it hazardous for persons in health, especially females, to go out on the Lord's day. But it is not every threatening cloud, or fog, nor even every considerable fall of rain, or snow, that can be pleaded as a sufficient excuse. If our

souls long for the house of the Lord, it is certain we shall not be detained from public worship by trifles. When any doubts arise, in regard to what is duty, let us look to God for direction. *He giveth liberally and upbraideth not.*

The excuse which some people make, for not attending public worship, that they have not decent clothes, is, I believe, in nine instances out of ten, invalid. This excuse is not unfrequently the offspring of pride. If those, who make it, had the *ornaments of a meek and quiet spirit*, they would be contented with and thankful for such apparel as they have. As for those, who are really destitute, it is certain, that most of them might clothe themselves decently to appear in the house of God; because many actually do so, with means quite as scanty, and laboring under embarrassments quite as great, as they possess. The cause of their alleged inability is to be found in their idleness, in their tavern-bills, or in the marks, that stand against the initials of their names, on the shelves and walls of dram-shops.

To the question, *What portion of holy time ought to be appropriated to public worship?* no precise answer, perhaps, can be given. Generally, it has been found convenient to meet twice every Lord's day. In compliance with this arrangement, it is the duty of all, who are interested in it, to attend both services. Till we hear the pious members of our churches complain, that the practice interferes with other duties, it is worse than trifling for persons, who neglect other duties, to plead, that they have

not time for this. If in some extensive and thinly settled parishes, it is found very inconvenient, during the cold season, to meet more than once on the Lord's day, the rule of duty is changed; and it is changed again, if, in cities and other compact settlements, it is found, that the interests of Christ's kingdom are promoted by three stated services. God has left this matter, as he has many other things, to be regulated by his people, according to circumstances. When, with a due regard to these, they decide upon meeting once, twice, or three times, on the Sabbath, it is the duty of all concerned, to acquiesce in the arrangement, and to honor it by a cheerful attendance.

6. Some part of the Lord's day may very profitably be spent in religious conversation. The advantages of such conversation are many; but I can only find room just to mention two or three.

It brightens the intellect and warms the heart. *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.* Did the hearts of the two disciples burn within them, when going to Emmaus? It was the conversation of Christ, which kindled their affections into a holy flame; and though no man ever spake like him, multitudes of Christians can testify, from their own experience, to the sweetness of religious conversation. How often has it revived their languishing graces. How happily has it contributed to clear up their doubts, and to urge them forward in the race set before them.

Such conversation tends, also, more than almost any thing else,



to fix divine truth in the memory. Every one must have observed, how much easier, and how much longer, he retains what is imprinted in this way, than what he finds in books. Religious conversation, then, should spontaneously grow out of every subject, to which our attention is called, upon the Sabbath. Let us avail ourselves of its enlivening and warming influence. Let it be familiar in our families. Let it fill up the intervals, which are not occupied by any of the duties already mentioned. Let it engage our thoughts and affections, in going to and returning from public worship. It will prevent the intrusion of evil thoughts. It will, by the blessing of God, make us wiser and better. It will, if we are Christians indeed, make us happier for the time; and this holy communion will contribute not a little to prepare us for the high felicity of eternal converse with saints and angels in heaven.

7. The pious instruction of children, is a plain and important duty of the Sabbath. I regret, that I have room for little more than the bare mention of a subject so important. Children should be taught from their cradles, *to esteem the Sabbath a delight, the holy of the Lord honorable*. It is then, that parents are most at leisure, and that they should take particular pains to explain the use and importance of the Sabbath; that they should catechise their children and domestics; should require them to learn and repeat prayers, hymns, and portions of Scripture; should

make them acquainted with the perfections of God, their own sinfulness, and the necessity of their being made *new creatures in Christ*, to prepare them for that glorious Sabbath, in the world above, which will have no end.

I might infer, from all that has been said in this and the preceding number, that social visits, on Saturday afternoon, are generally improper, because they tend rather to dissipate than compose the thoughts;—that the reason why some Christians find so much occasion to lament their coldness and leanness, is, that they do not *remember the Sabbath*;—and that so far from its being an idle day, it will be found, by those who pray and read the Scriptures, and spend as much time in other religious duties as they ought, a day not less occupied than any other in the week.

But I must not enlarge, further than merely to suggest, how pleasantly and profitably the sacred hours must pass with those, who keep the Sabbath holy. What blessed communion must they enjoy with the adorable Trinity! What rapid proficiency must they make in the knowledge of the Scriptures. How fast must they grow in grace, and ripen for heaven. May such be the course, such the happiness of the writer, and of every reader.

"In holy duties let the day  
In holy pleasures pass away,  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

Z. X. Y.

For the Panoplist.

A SHORT SERMON. NO. V.

Eccl. viii, 11. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

*THE wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.* A sentence is pronounced against every evil work in the word of God. This sentence is not often executed immediately upon transgressors; but its execution is suspended by the patience and long-suffering of God, that sinners may have space for repentance, and an opportunity to believe the Gospel and secure their salvation. But multitudes abuse the forbearance of God; and by false reasonings, and the deceitfulness of sin, become more hardened and obstinate in their wickedness.

When a person refuses to comply with the warnings and invitations of the word of God, and is determined to neglect religion, and to continue in his sins, his heart may be said to be *fully set in him to do evil*. For is it less than this, to reject Christ, as a Savior and King, and to prefer the indulgence of unholy lusts and passions to his gracious authority? Our text therefore exactly describes the case of too many in every part of our country. It may be useful to consider the principal reasons, why a delay of punishment encourages the wicked to continue in sin.

1. The grand reason is the depravity of the heart, which

renders mankind prone to abuse all the bounties and mercies of God. Do not those, to whom God gives health, and outward peace, and abundance of riches, generally abuse these blessings, neglecting and forgetting the merciful Author of them, and spending their strength and wealth in the gratification and indulgence of their sinful passions? How common is the remark, and how manifest is the fact, that worldly prosperity makes both individuals and nations more proud, vicious, and dissolute, because they wickedly abuse and pervert the bounties of Providence. In a similar manner, multitudes turn the *grace* of God into lasciviousness, and pervert the truths of the Gospel. How many take encouragement to continue in sin, and to indulge their licentious inclinations, from the doctrine of redemption, and the declarations of divine mercy in the Scriptures. From depravity it is, that the sons of men abuse the *forbearance* of God in the suspension of threatened punishment, and fully set their hearts to do evil. Indeed, what good thing is there, which some do not pervert, and thus make it the occasion of their greater guilt? The cause, in every such instance, is their own wickedness; and the beneficence, patience, and grace of God are not less great and adorable, because abused. We should beware of concluding, that our obligations to God are not great, because we are no wiser and better under our advantages. If it is through our own sinfulness, we are the more guilty, but God is not the less good. The good-



ness of God in bestowing a gift does not depend on our use of it. We are doubtless under obligations to be thankful for all the various gifts of God, though we have neglected or misused them. But is this sufficiently considered?

Let us all humble ourselves for abusing the divine goodness, as we have done in innumerable instances, so that it has been the occasion of our aggravated guilt; but let us not forget to be thankful to God for his favors, however we may have abused them. Let the sinner be thankful, that the patience and long-suffering of God have hitherto spared him; and let him reflect, that the goodness of God should lead him to repentance, and that he should not presumptuously continue to treasure up to himself wrath against the day of wrath.

2. Another reason, that the heart of those, who abuse the patience and forbearance of God, is fully set in them to do evil, is *the tendency of sin from bad to worse.*

By a course of transgression the remonstrances of conscience are overcome; its power is gradually weakened, and its rebukes silenced. The dread of punishment becomes weaker, the longer persons escape the feeling of it. One sin usually leads to the commission of others; as such is the connexion between sins, that one, if indulged, almost necessarily betrays a person into many more. All sinful passions and appetites increase in strength and power by indulgence; while restraints and a disposition to resistance become weaker. Bad habits are gradually formed and strengthened,

involving the unhappy transgressor more and more inextricably in the toils of iniquity. His heart also becomes more hardened, his views of truth obscured, and his judgment in regard to moral and religious subjects corrupted. Such are the natural and deplorable effects of continuing in sin. Hence it is, that inveterate sinners cease to be affected by the truths of Scripture, condemn reproof, make a mock at sin, feel secure, treat the solemnities of religion with cool levity, and more deliberately set their hearts to do evil. The case of such sinners is almost desperate. It is in the power of the Holy Spirit to awaken them to repentance; but observation shows, that such an event is not often to be expected. How devoutly it is to be desired, that they might yet realize their condition, and become the monuments of the riches of divine grace. While they live, we should not cease to pray and to use means for the salvation of the most abandoned sinners.

Let the young consider the importance of taking a right course in the morning of life. If your parents are pious, and you are not trained up in the ways of wickedness, your heart is comparatively tender, your mind unperverted, and divine truth interests and affects you. Remember therefore your Creator now; seek him early; implore his grace and direction; devote yourselves unreservedly to him; *and walk not in the counsel of the ungodly—but delight in the law of the Lord; and in his law meditate day and night.* Then you will escape the snares of

vice and the sorrows of the wicked; you will secure your salvation, enjoy the protection of God and the pleasures of piety; live to the divine glory, and be extensively useful in the world. But the paths of vice are full of perils; every step is a descent, which makes return more difficult; and they lead to the regions of everlasting death.

3. Another reason, that the suspension of punishment encourages men in sin, is the false conclusions which they draw from the forbearance of God. Through the depravity of the heart, the deceitfulness of sin, and the wiles of the adversary, the divine forbearance proves the occasion of their denying the truth, believing errors, and entertaining false hopes. *Because sentence against an evil work is not executed speedily,* many form such conclusions as these: That men are not so great sinners, nor sin so criminal and destructive, as the Scriptures and serious ministers represent;—that God is not so highly offended and provoked by sin, as some imagine;—that he is not so inflexibly just and severe, as to execute his threatenings on the impenitent;—that there will be some way of escape, so that they who die in their sins, will eventually be saved, and be forever happy;—that there is no such distinction between the righteous and the wicked, as many pretend;—that there is no need of making so much ado about religion;—that to feel regret and cry for mercy in the last extremity are sufficient;—that we need not fear to gratify the passions and appetites which God has

given us;—that God delights to see all his creatures happy, and enjoying themselves; and that the apprehensions of the scrupulous, and the zeal and fidelity of the conscientious, are superstition and fanaticism. Such false conclusions as these, in substance at least, influence and delude the greater part of the ungodly. Thus they cry to themselves, and to one another, *peace, peace; though, there is no peace, saith my God, to the wicked.* With plausible errors they deceive their own souls; and promise themselves safety and happiness, while their iniquities are bringing on them innumerable calamities, and they are hastening to the judgment of the great day, unprepared, and *unpreparing*, to meet their offended Judge in peace.

It is very easy for persons to deceive themselves, while under the influence of sin, so as to believe that God, *in a moral sense*, is altogether like themselves; that he views things, and feels in regard to them, as they do. *These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself.*

Let such persons observe, that it is not said in the text, *Because sentence against an evil work is repealed,*—but not *executed speedily*—which implies, that it will be eventually executed on all, who neglect the opportunities afforded them, to flee to the Lord Jesus Christ for refuge, and to lay hold of the hope set before them in the Gospel. The sentence stands recorded in the sure word of the God of everlasting truth, and final destruc-



tion awaits those, who descend to the grave with their unrepented sins on their heads.

Others, who hold the truth in unrighteousness, draw this false conclusion, as it generally proves; that, because sentence against an evil work is not executed speedily, they may neglect religion and live in their sins a while longer, and yet have opportunity to prevent its being executed by repentance. Thus they encourage themselves in sin for the present, and defer repentance to a precarious future season. They mean to attend to the salvation of their souls, before they die; but they are not ready yet. They have known or have heard of some, who, after having lived longer than themselves, without God in the world, repented, believed, and found mercy.—Yes; but have you not known *more* to die younger than you are, apparently impenitent and unprepared for eternity? You have been spared so many years, and may live some years longer. You *may*; but you have *no* assurance of an hour. Persons of all ages die around you, and die suddenly, and unexpectedly; and will you suffer your eternal welfare to depend on the uncertainty of your frail life? Besides, do you become more inclined to repentance by continuing longer in sin? May not God give you over to a reprobate mind? Delay not in seeking your salvation. O that you might now perceive it to be for your good, as delay is fraught with many awful dangers.

Be persuaded, without any longer procrastination, to sacrifice every sin, to humble your-

selves in unfeigned repentance before God, and to believe in the Lord Jesus Christ, that the long-suffering of God may be to you salvation. Finally, let the hearts of us all *be fully set in us to glorify God and to do good.*

R. W.

For the Panoplist.

#### REASONS WHY CHRISTIANS SHOULD LOVE EACH OTHER.

*A NEW commandment I give unto you, that ye love one another. See that ye love one another with a pure heart fervently. Beloved, if God so loved us, we ought also to love one another. Let brotherly love continue.*

Our Lord himself, when on earth, distinguished one of his friends as the beloved disciple. Yet he loved them all, and proposed his own example as a pattern for them, that they should love one another.

Several instances are recorded in the New Testament, of peculiar love towards individuals, who had exhibited faithful and unwearied attachment to the cross of Christ. The grateful affection of the mourners over Dorcas, and the ardent love of the elders of Ephesus to Paul, may be adduced as examples. The love which Paul himself bore to the saints, may be easily traced in his epistles, by the warmth and delight with which he mentions the names of the faithful adherents to the cause of his Master. He appears, indeed, to have borne a particular affection towards all those, whom he had been instrumental in bringing to the knowledge of

the Gospel; and claims from the Corinthians, on that very account, a return of filial love and affection to which he considered no others so fully entitled as himself. *For though, as he strikingly observes, they had ten thousand instructors in Christ, yet had they not many fathers; for in Christ Jesus he had begotten them through the Gospel.* To Philemon he makes a similar remark, when pleading for Onesimus. And here I can hardly avoid noticing the remarkable manner in which he recommends Onesimus to his master's affection. The Apostle calls him a *brother beloved, especially to himself, who had begotten him in his bonds; but adds, how much more to thee, both in the flesh and in the Lord.*

If we love Christ, we also love all his followers. We are not to despise the poor, or him that is weak in the faith. We are bound to manifest our love to *all*, in the several ways pointed out in the Gospel, according as circumstances require; and are to be ready to lay down our lives, if necessary, for the brethren.

I shall now mention some particular reasons, why Christians ought to love one another.

1. Christians should love one another on account of their likeness to Christ. All Christians do, in some degree, bear his image. They are God's *workmanship, created in Christ Jesus unto good works.* They are *created after God, i. e. after the likeness of God, in righteousness and true holiness.* The design of God in their election, was to conform them to the image of his Son. Hence it is said, *Whom*

*he did foreknow, he also did predestinate to be conformed to the image of his Son.* And, *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* Indeed, then only do we properly represent the religion of the holy Jesus, when we shew forth his character in our lives and conduct. The Gospel has always a holy tendency; for *the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the world.* The saints should love all who possess this character and exhibit this conduct, because they are in some degree like Christ. Doubtless there are many degrees, or modifications, of love. The blessed God is the fountain of all perfection: and from him springs every excellent disposition which is to be found either in men, or angels. He therefore claims our supreme affection. Next to him the saints in general, and those in particular, who are the most like him, are entitled to a share in our love.

2. The saints should love one another on account of the fellowship which they have in one another's sufferings and joys. This is beautifully expressed by the Apostle: *Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.*

None of the followers of Christ are exempt from suffering; and all their sufferings are from sin, Satan, and the world. These are their common enemies, and



from these spring all their conflicts: hence they are exhorted to *endure hardness as good soldiers of Jesus Christ, and to put on the whole armor of God, that they may stand in the evil day, and having done all to stand.* Since Christians are all engaged in one common warfare against the world, the flesh, and the devil, how earnestly should they strive to strengthen each other's hands and encourage each other's hearts *to fight the good fight of faith, that they may lay hold on eternal life.* Christians know how to sympathize with each other, in their afflictions and troubles. Are the foes of Christ and of his church combined together, and do they exert themselves to make divisions among the brethren? This should make pious praying persons unite so much the closer in love, and induce them to pray earnestly for each other, that they may be kept by the matchless power of God from becoming a prey to their enemies. Whenever any of the brethren suffer in their minds, in their bodies, or in their families, through their attachment to Christ and his Gospel, a general sympathy ought to be felt by all.

And as Christians must partake of one another's sufferings, so must they also of one another's joys. *If one member be honored, all the members rejoice with it.* If a brother be highly esteemed in the church, on account of his faith and his exemplary conduct, the other brethren should rejoice. *If the faith of one Christian groweth exceedingly, and his charity toward all aboundeth; all the saints ought to rejoice and be glad.* Love

*rejoiceth in the truth.* It delights to see the brethren steadfast in the faith, and walking under its influence, and wishes to have their souls prosper and be in health.

3. Christians should love each other on account of their near relation to God.

God is their heavenly Father. He condescends to own them as his children; for, by faith in Christ Jesus, they become adopted into the family of Heaven. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* Though they were once the *children of wrath, even as others*, yet now are they the sons and daughters of the Lord Almighty: in consequence of which he has settled upon them an eternal inheritance. *If they are children, then heirs, heirs of God, and joint heirs with Christ.* How immensely rich is the poorest believer! He has God for his Father, Christ for his elder brother, and heaven for his inheritance!

Seeing, then, that Christians are so nearly related to God; seeing he condescends to call them his children, and treats them as such; seeing they are thus beloved of Him, ought they not to love and esteem each other? Let Christians honor those, whom the King of heaven thus delights to honor!

4. On account of the near relation which Christians sustain to each other, they should feel reciprocal love.

They are all children of the same Father, belong to the same family, and are heirs of the same blessed inheritance. The connexion, which subsists between

them, is indissoluble. Every other relationship among men will be dissolved; but their's will last to all eternity. They are strangers and pilgrims here below, and are journeying to their Father's house, where they will soon arrive.

The saints on earth and those in heaven make but one family; and, though separated for a while, yet they will all meet at last, in their heavenly Father's house, to part no more. What though they have many trials to endure, many snares to escape, and many temptations to overcome, yet Christ their Almighty Savior will finally bring them to those mansions, which he has gone before to prepare for them in his Father's house, *that where he is, there they, as his brethren, may be also.*

And as they are brethren of one family, so also are they members of that spiritual body, of which Christ is the head. So intimate is the union between Christ and believers, that they are called one body. *Ye are the body of Christ and members in particular. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.* If true Christians are so nearly related to each other, as to make but one body, of which Christ is the head, nothing can be more reasonable, than that they should tenderly and affectionately love one another.

Omitting other reasons, which might be assigned, why Christians should love one another, I would urge them to do all in their power to promote each other's welfare.

That this is their duty, may be inferred from what has been said above. And it is written; *Look not every one on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.* Our Savior ever sought the welfare of mankind. A selfish spirit is incompatible with that of the Gospel; for it is the very opposite to that of Christ Jesus. Whoever has not a heart to seek and pursue the peace and prosperity of the Church, and the good of his neighbors, and especially of those who *belong to the household of faith*, is destitute of true faith in Christ, whatever may be his pretensions. Every professed Christian, who is under the influence of corrupt motives, causes divisions in the church, is a self-seeker, or a self-admirer, is yet *in the gall of bitterness and bond of iniquity.*

All the good or the evil that is done to his followers, Christ considers as done to himself. This is plain from the account which he gives us of the process at the final judgment. *Then shall the Judge say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his*



*angels;—for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to ME.*

E. S.

For the Panoplist.

#### CONCERT OF PRAYER.

It is known to the religious public, that the first Monday evening in every month is observed, as a season of special and united prayer for missionaries, by many Christians in Europe, by some in America, and by the missionaries, their families, and congregations, in Asia and Africa. That the number of pious persons, who regularly unite in this concert, should be as great as possible, is certainly desirable. Christians will do well to consider, whether they can spend that evening more usefully in reference to their own spiritual improvement; or more beneficially to the cause of Christ, than by swelling the multitude of those, who are then with one heart, though in far distant places, and in different languages, earnestly beseeching their heavenly Father to send his Gospel to the heathen, and cause it to be received by all nations.

It has been contemplated by some pastors and members of our churches to establish a concert of prayer for our nation, now suffering under a great calamity; a concert in which the pious should intercede for our guilty land, confess our national sins, and supplicate a return of

peace, a reformation of morals, and a general revival of religion.

Why cannot all these objects be united in one concert, to be held at the time above-mentioned? That the objects are important no one will question; that they are such as all Christians can join in promoting, is equally clear. The thought of concert in prayer is peculiarly pleasing, and tends powerfully to excite devotional feelings. Should such a plan as is here hinted at go into operation, the topics can be arranged in some such manner as the following; viz.

1. Prayer for the heathen;—that missionaries may speedily be sent into all the unevangelized regions of the earth;—that a great and effectual door may be opened for their labors;—that they may be faithful and laborious men, suitably qualified for their station, and largely endowed with the spirit of Christ;—that all, who have the direction of missionaries, may have wisdom to discern the fittest places for immediate action, and zeal to discharge their duties without wavering or fainting, and with steadfast faith in Christ, as the great Patron of missionary exertions.

2. Prayer for our own country;—that peace may be speedily restored, and, if restored speedily, that it may be followed by proofs of national gratitude;—that the effect of public calamities may be a thorough reformation;—that the Sabbath may be kept holy, profaneness and other immoralities cease, all charitable and public-spirited designs prosper, the means of grace be diligently used, and the renewing, refreshing, and sancti-

fiyng influences of the Spirit be generally experienced.

3. Prayer for all ministers of the Gospel;—that they may be strong in faith, fervent in prayer, unwearied in labors, and wholly given to their work;—that their numbers may be increased in proportion to the exigencies of the churches and of the world;—that, for this purpose, great multitudes of pious young men may be educated and put into the ministry, in every Christian country, and every other country so fast as it shall become Christian, till the number of evangelical laborers shall be adequate to the extent of the harvest;—that all the true shepherds may be known and received by the flock, while all wolves in sheep's clothing are also recognized and shunned;—that all blind guides may be convinced of their blindness, and apply to Christ for spiritual sight;—and that all faithful servants of Christ, however separated at present by unessential differences, may cordially unite in the same great labor of love.

4. Prayer for the rulers of every nation;—that they may fear God and hate covetousness, and resist the ten thousand temptations by which they are beset;—that they may lay aside sloth, ease, and indulgence, and apply themselves laboriously to promote the real and permanent good of their subjects;—that they may discard foolish national jealousies, and perceive that the highest prosperity of any na-

tion is perfectly compatible with the highest prosperity of every other nation;—that they may know and feel, that elevation to public office is not desirable on any other account than as furnishing the means of usefulness;—that they may live mindful of the account which they must render to God for all their opportunities of doing good;—and that the people may joyfully submit to all the laws and recommendations which are calculated to promote their best interests.

5. Prayer for all men;—that the vice and ignorance, the injustice and violence, the hatred of the truth and love of falsehood, which deform and pollute this guilty world, may be universally forsaken;—that God would speedily interpose and deliver mankind from those tremendous evils, which have converted the earth into one vast field of blood; and that Christ may be hailed from the rising to the setting sun, as KING OF KINGS AND LORD OF LORDS.

That all the above-mentioned topics make a part of the daily and weekly supplications of the people of God admits not of a doubt; but I am not therefore convinced that such a concert, as is here contemplated, would be useless. On the contrary, I believe it would powerfully tend to awaken in Christians a juster feeling of their duties and obligations, than they have generally experienced hitherto.

A. B.



## REVIEW.

**XXXIX.** *Withholding a suitable support from the Ministers of Religion is robbing God: A Sermon preached to the Presbyterian congregation in Plattsburgh, N. Y. Sept. 26. 1813. By WILLIAM R. WEEKS, at that time pastor of said congregation. Albany Printed for the Author. 1814. pp. 28.*

THIS sermon is introduced by a series of observations, all tending to the conclusion, that a minister is bound to declare *all the counsel of God* to the people of his charge, and to explain and urge offensive doctrines and disagreeable duties, however painful the task may be. It is added, that there is one duty, "which ministers are apt to pass over in silence, though it is intimately connected with the best interests of their people, and is of vital importance to the cause of Christ." The duty here referred to is that of making provision for the suitable support of the ministers of the Gospel.

The text is Mal. iii, 8. *Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.*

From this passage of Scripture Mr. W. enforces the doctrine, which he has placed as the title of his discourse, and which he illustrates by inquiring, first, what is a suitable support of the ministers of religion; secondly, when a people may be said to withhold it; and thirdly, whether, in such a case, they are guilty of robbing God.

In the inquiry as to a suitable support, Mr. W. examines what was provided for the ministers of religion under the Old Testament dispensation, and then establishes the following rules on this subject, viz. That the ministers of religion should have it in their power to be honest; to be respectable; to be charitable; to make improvement in the manner of discharging the duties of their calling; to educate their children; and to make some provision for their families, in case they should be removed by death. These positions are satisfactorily proved; they are, indeed, at first view, perfectly reasonable.

Under the second head it is urged, that a congregation may be said to withhold a suitable support from a minister, when they do not make any permanent provision for it; when they refuse to contribute their equal proportion, according to their property, for this purpose; when they make engagements, but never fulfil them; when they promise a sufficient support, but do not punctually comply with their promise; and when they do not increase the nominal amount of a stipulated salary, upon a decrease of its value.

The remaining head of discourse, and the application, are well worthy of the perusal of all, who are desirous of knowing and performing their duty. We cannot give even an abstract, without excluding a paragraph which we have selected as a fair specimen of the sermon. We must therefore refer our readers to

the discourse itself, assuring them, that they will find abundant evidence of a vigorous mind, employed in urging powerful considerations, and in establishing sound conclusions.

The following paragraph is recommended, as a useful discussion of a topic, which is not unfrequently brought forward with a view to prejudice the people against regular ministers of the Gospel.

"In the light of this subject, we see, that there is no reason to charge ministers with being *hirelings*, because they claim and receive a suitable support from their people. There is a great hue and cry made, at this day, against those ministers who claim a suitable support from their people, as though they were hirelings; and some who pretend to be preachers of the Gospel themselves, are foremost in this clamor. But if claiming and receiving a suitable support, makes a man a hireling, then Paul was a hireling. For he says, he took wages of the church, and that for preaching. If this makes a man a hireling, then Christ taught his disciples to be hirelings. For he told them to make no provision for themselves, when they went forth to preach, because *the laborer is worthy of his hire*. They should receive their wages where they performed their work. But receiving wages is not what makes a man a hireling. It is *selfishness*, which constitutes a man a hireling. A man is a hireling, when the gain is his principal object. That preacher is a hireling, who cares only for what he can get, but cares not for the flock. That man is a hireling, who enters the ministry from any selfish motive; not only he who does it for the sake of gain, but he who does it for the sake of honor and distinction, because he loves to have the pre-eminence. There is little reason to think that men enter the ministry, at this day, who are qualified for the other learned professions, for the sake of gain. But there is reason to fear that some undertake to preach, who are not qualified for this, or any other learned profession, merely from an aspiring, ambitious spirit, that will not be content with the humble station for which Providence has qualified them. These are the true *hireling preachers*, notwithstanding their loud professions of disinterestedness. Paul was charged with being a hireling, by the false teachers of his day. They made so great a

clamor at Corinth, about his receiving pay for preaching, that he thought it expedient to waive his right, in that place, and to *take wages of other churches*, while he preached to them. They made this clamor, in order to destroy his influence, that they might take his place. To cut off occasion from them, he dispensed with his right. But he was very careful to inform the Corinthians of the true reason of his doing so, that they might not conclude it was because it is wrong to receive pay for preaching. He says, 2 Cor. xi, 8, *I robbed other churches, taking wages of them to do you service*. And then he expresses his determination to do so still. And afterwards he says, *Wherefore? Because I love you not? God knoweth*. He was sensible that to those who esteemed it a privilege to honor the Lord with their substance, by supporting his ministers, it would seem in him like a want of love for them, if he declined it. He assures them that this was not the reason, and adds, *But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we*. They gloried in their disinterestedness, in preaching the Gospel without any pay. And he thought best, in this particular instance, to cut off occasion from them, by doing so too. But he tells us, in the following verses, what was the character of these men, who made such a parade of their disinterestedness, and raised such a clamor against him, because he took pay for preaching. He says, *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness*. No; there is no foundation for the charge against faithful ministers, of being hirelings, merely because they claim and receive that support, which to withhold is robbing God. And when people raise this clamor against them, for receiving what God commands to be given them, we have reason to conclude it is done merely to excuse themselves from paying any thing,—that is merely as a cloak for their covetousness. And when pretended preachers are foremost in this clamor, we have reason to suspect they have some sinister design, which they wish to conceal by a great show of disinterested benevolence." pp. 24, 25.

It is very remarkable, that those persons, who make the greatest clamor on the subject of *hirelings*, always lay great stress



on a passage of Scripture which is directly against them. We refer to our Savior's direction to his disciples not to take with them 'either bread, or money, or a staff, or two coats apiece;' which direction is enforced by this express reason, that *the laborer is worthy of his hire*. That this passage should be alleged as conclusive against giving or receiving *hire* for preaching, is indeed wonderful. It is a striking instance of the manner in which any thing, and every thing, may be alleged to be proved from Scripture.

Some of the disciples of our Lord were probably able to make provision for themselves, during their short excursions, into the neighboring towns and villages: but this he absolutely forbids them to do. They might not

even take a little bread in a wallet, nor a staff on which to support their weary steps. Why? Because it was to be a law from the very first promulgation of the Gospel, that the minister of the Gospel should derive his support, all the articles of comfort and necessity, from the people for whom he labored. But suppose the people would not open their houses to these first preachers; might they not then provide for themselves. No; far from it. In that case, the rejected messenger of the Lord was to shake off the dust of his feet, as a testimony against them;—as a token, that by rejecting an ambassador of Christ, they had rejected Christ himself, and were exposed to aggravated condemnation.

## RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE TWENTIETH GENERAL MEETING OF THE MISSIONARY SOCIETY, MAY 15, 1814.

(Concluded from p. 377, vol. x.)

### GANJAM.

MR. LEE, who was at Vizagapatam, has removed, with the consent of his brethren, and at the invitation of some friends of religion, to Ganjam, a populous town on the coast. Here he is surrounded not only by a vast body of the natives, but also by a multitude of Portuguese and country-born people. When we last heard from him, he was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have another opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship was encouraging. About one hundred persons attend twice on the Lord's day, and hear the word with seriousness, and he hopes with good effect. In the morning he reads the church service before the

sermon. He wishes that more Missionaries may be sent to assist him.

### TRAVANCORE.

MR. RINGELTAUBE still resides at Magilady, near Oodagberry, in Travancore, and continues his labors at several villages in that neighborhood. In the summer of 1812, he took a journey to the eastward, and at Negapatam was happy to meet with some of the fruits of Mr. Vos's ministry at that place. His successor has a flourishing school there. At Tranquebar he had a dangerous illness, from which, however, he was happily restored. In the month of October he reached his usual residence and resumed his labors. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at Ectamoly and Auticada they attend much better; at the latter place he thinks of enlarging the church. Pittalow and Covilvilly appear stationary; but a new congregation has sprung up at Anaada-nadan-cudi-yirappa, where the people have erected a small

church; upon the whole, there has been an increase in number; one hundred and forty-six have been baptised since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another missionary to labor with him (in addition to the Catechists he already employs,) as they conceive there are many people in that quarter disposed to listen to the truth.

We are sorry to learn from Mr. Ringeltaube's journal, that many of the Syrian priests in that neighborhood are inclined to the Church of Rome, and more than a few congregations have joined it.

#### BELHARY.

SINCE our last Report, we have learned that Mr. Hands, at Belhary, had been alarmingly ill with the liver complaint; he was, however, mercifully recovered, and after a journey to Vizagapatam and to Madras (to which he was advised,) returned to his station and resumed his labors, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has been received as a missionary under the patronage of this Society.

On his long journey from Belhary to Vizagapatam, (more than five hundred miles,) wherever he halted, he usually endeavored to publish among those who knew the Canara language, the truth of the Gospel, which in general the people were so ready to hear, that they crowded the *choultry*, from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbors. Many places he passed through seemed to be eligible stations for missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once favored deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

In the last letter to the Directors received from Mr. Hands, he states, that his charity school was in a flourishing state; and that he had nearly forty boys in his native school. Some additions had been made to the church. He was engaged in correcting his translation of the

Gospel of St. Matthew into the Canara language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

#### CHINSURAH.

MR. MAY, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Aug. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, especially to the rising generation. The Directors lament that they have received no letter from him of later date than Feb. 4, 1813, when he had but just entered upon his labors. In that letter he requests an allowance for the purpose of employing native schoolmasters. With this proposal they have most readily complied, and wish to assure their brethren of this Society, that not only at *Chinsurah*, but at Belhary, Vizagapatam, Ganjam and Travancore, they have urged the missionaries to use their utmost endeavors to promote native schools, promising ample assistance for that important purpose; and the Directors will no doubt keep this object always in view, as a principal means, in connexion with the preaching of the word, (but by no means to supersede it,) for the ultimate welfare of the heathen.

We are concerned to state, that Mrs. May has also been removed by death; her end was peace, but the loss is severely felt by Mr. May.

#### MADRAS.

MR. LOVELESS informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather more encouraging than before. He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable. Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state, that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His par-



phlet on Indian Civilization, has, we trust, excited an interest among British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

## CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnstone, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journeys.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as visitor of the schools in that district. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Amlangodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Matura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palm from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, slates, &c. being requested by this gentleman, have been sent to his disposal. A thousand Common Prayer Books have also been sent at the request of the Hon. and Rev. Mr. Twisleton, Government Chaplain at Columbo.

## JAVA.

THE Directors, contemplating the condition of the great and populous Island of Java, now subject to the British government, felt a strong desire to become the instruments of communicating to its inhabitants, the blessings of the Gospel, especially as there are multitudes of the Chinese resident there, to the number, it is said, of 100,000, among whom, it is hoped, that the Scriptures translated by Mr. Morrison into their language, may be freely circulated. To enable them to execute their purpose, Providence furnished, in a remarkable manner, suitable instruments. Mr. Joseph Kam, a native of Holland, Mr. John Christopher Supper, and Mr. Gotlob Bruckner, natives of Germany, had received an education as Christian missionaries at Berlin and at Rotterdam, and were intended to be sent by the Netherland Missionary Society to India; but obstacles occasioned by the war prevented the execution of their design. They came over to England, and were gladly received by the Directors of this Society; and after spending some time at Gosport, greatly to their advantage, it was determined that they should proceed to Batavia, for which they were peculiarly qualified, as they would be able to preach in Dutch, (the language there spoken by the Europeans,) and be usefully employed in preaching to them, while preparing to evangelize the native heathen. They were ordained at the Dutch Church in London, Nov. 14, 1813, by Dr. Werninek, and embarked for Java (by way of the Isle of France,) Dec. 31.

While the Directors were employed in preparing this mission, it is very remarkable that two gentlemen of fortune, who were on a visit for their health, at the Cape of Good Hope, called on Mr. Thom, our missionary there, and expressed their

earnest desire that missionaries might be sent to Batavia. One of these gentlemen, (Mr. Faure) offered one thousand rix-dollars for this purpose, to be paid to the first missionary who should be sent thither; and a bill to that amount was sent over to us by Mr. Thom, which will no doubt be paid to our missionaries on their reaching that place. Thus the Lord was pleased both to raise up preachers for the intended station, and a handsome donation towards the great expense which would be incurred. We cannot but take encouragement from this remarkable concurrence of favorable circumstances.

#### MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking; he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the *Isabella*, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

#### CHINA.

From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote; and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been received; and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dis-

persed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptised as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

It gives us great pleasure to report that the Chinese Dictionary and Grammar written by Mr. Morrison, is so highly esteemed, that the East India Company has sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them from Britain the waters of life.

A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M. and who was gladly received by Mr. Morrison, rejoicing in the hope of laboring together in the work of the Lord. But by the instigation of the Roman Catholic clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M. who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will enjoy the valuable assistance of his experienced colleague; but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne at least would remove to Java or to Malacca, and probably Mr. Morrison with him. The Society cannot sufficiently lament the wretched bigotry which should render this removal, with its enormous expense to the Society, unavoidable.

#### LASCARS.

In addition to this statement of our endeavors in India and Ceylon, it will be proper to mention the efforts made by the Lascar and Chinese Committee of this Society, in behalf of some of the natives of Asia while resident in London.



When these labours were commenced, many difficulties in attaining the proposed object were presented; in addition to which they have discovered that the oppressions under which these poor strangers have groaned, were none of the least. Nevertheless, many of them have gladly listened to the word of God; some have attentively perused the Scriptures of truth, and have endeavored to explain them to their countrymen. The young men who have studied the Bengalee language, have performed public worship among them, reading the Scripture, praying, singing, and reading a sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen.

The Committee cherish the hope that eventually some important advantages will be obtained by their teaching such of the Lascars as desire it, the English language, and also from several of the natives learning to read their own language. By these means, a number of persons are collected, and the Scriptures may be read and explained to them.

One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China; his application and success has obtained the approbation of a very competent judge.\*

## MALTA.

It has pleased God, in the course of the last year, to remove by death Mr. Blomfield, our truly pious and promising missionary at Malta. He had made considerable progress in the attainment of the modern Greek language, and was earnestly desirous of proceeding to Zante, and other Greek islands, in order to promote the knowledge of the Gospel; but a pulmonary complaint, some symptoms of which appeared before he left England, but from which it was hoped he would fully recover, gained ground upon him, and put a period to his valuable life on the 6th of July, 1813. Every kind attention was shewn to him by the Christian friends, and especially by Geo. Yeoland, Esq. an active and zealous promoter of religion there. Mr. Blomfield had been happily preserved from the plague, which then prevailed at Valetta, and had retired to an adjacent village, where he expired, but with great tranquillity and truly Christian composure, ex-

\* *The Committee wish to engage a pious young man, or more than one, who may be willing gratuitously to employ a portion of his time for the above purposes.*

claiming with his last breath, "None but Christ! Precious Jesus!"

Mr. Blomfield's ministry among the English who attended him was acceptable and profitable; they are very desirous of having another minister, and the Directors also wish to gratify them, if they can find a suitable person. They wish also to send out as soon as possible another Missionary for the Greek Islands, and would be glad to hear of a pious young man of good classical attainments ready at once to undertake this work.

## NORTH AMERICA.

## QUEBEC.

MR. SPRATT, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister;) he is well attended, his auditory listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

## ELIZABETH TOWN.

MR. SMART is diligent and useful at Elizabeth Town, and labors also at several other places from Ganonoque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are in some measure limited, in consequence of the hostile state of the country; but, to use his own words, he "anticipates a time when the mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indians, and the numerous settlers on its banks."

## AUGUSTA.

MR. COX continues his labors at Augusta, and at other places occasionally; but the engagements and miseries produced by war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement; he is, however, willing to give a full trial to the station which he occupies.

## NEWFOUNDLAND.

MR. HYDE, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at

St. John's; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40% the produce of a single quarter's subscriptions, have been received;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

### WEST INDIES.

#### TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encouraging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

#### TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him—that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying,

"This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

#### DEMERARA AND HERBICE.

MR. WRAY, with the consent of the Directors, has removed to the neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Resouvenir. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a fortnight for the purpose of cultivating their own ground, that they may not employ the Sabbath in that work, as the slaves generally do; and he anticipates the time when drivers and whips shall be unnecessary, and when the negroes will be made happy.

#### LE RESOUVENIR.

THE affectionate regard which the poor negroes at Le Resouvenir pay to the instructions of Mr. Wray, was evinced by the most poignant grief on the occasion of his departure; they wept aloud, and his voice was drowned by their sobs and cries. When the women took leave of Mrs. Wray, who had endeared herself to them by the assiduity of her services, they literally hung about her neck, and wept sore. And when Mr. Wray afterwards visited them, so deeply were the people affected, that he could scarcely proceed in speaking, on account of his own feelings and theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply that station for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliot from Tobago, having paid a visit to Demerara, and preached to Mr. Wray's former congregation, was so deeply affected by their earnest desires for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them, until the mind of the Directors on the subject of his removal should be known.

#### GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, some from the distance of many miles: the



chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year's list of contributors, and whose subscriptions amounted to 1897.

THE friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrear of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200*l.* to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

#### SEMINARY.

THE Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport. The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spirit in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev. Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Surat; another is applying to the attainment of the Italian language, as there is reason to hope that

an opportunity will be afforded even in Italy for the preaching of the Gospel.

[We have been obliged to defer a part of this Report till next month.]

#### BAPTIST CONVENTION FOR MISSIONARY PURPOSES.

SOON after it was known in America, that Messrs. Judson and Rice had changed their opinions on the subject of baptism, and had joined the Baptist church in Calcutta, measures were taken by persons of the same denomination in this country to support them as missionaries, in the employment of the Baptist churches in the United States. Several societies were formed for this purpose before the return of Mr. Rice to America, in September 1813. Soon after his return, he entered upon a journey to the southern states, with a view to assist in the formation of Foreign Mission Societies. The result is, that such societies have been formed in nearly all the states of the union. The great outlines of the plan are two; that the members of these societies engage to make an annual payment, and are represented in a triennial convention, which is styled, *The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions.*

A Convention of this kind met at Philadelphia, on the 18th of May last, consisting of thirty three delegates from Societies in eleven states. The delegates proceeded to deliberate on a plan of combined operations, and adopted a constitution, which is in substance as follows:

Art. 1. Gives the name of the association as above expressed.

2. There shall be a triennial convention composed of not more than two delegates from each missionary society, or other religious body, of the Baptist denomination, which shall contribute one hundred dollars or more to the general missionary fund.

3. This convention shall triennially appoint twenty one persons, who shall be members of said societies, to be called *The Baptist Board of Foreign Missions for the United States.*

4. The Board shall employ missionaries, and conduct all the executive business.

5. Such persons only, as are in full communion with some regular church of the Baptist denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

6. The officers of the Board shall be a President, two Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary.

The remaining articles relate to the duties of the officers, the mode of transacting business, and of altering the constitution.

The next meeting of the Convention is to be held at Philadelphia, on the first Wednesday in May, 1817, on which day a sermon is to be preached before the Convention, and a collection to be made.

A Board of Commissioners was appointed, the officers of which are as follows:

REV. THOMAS BALDWIN, D. D. of Boston,  
*President.*  
REV. HENRY HOLCOMBE, D. D. of Pennsylvania,  
REV. WILLIAM ROGERS, D. D. of Philadelphia,  
*V. Presidents.*  
MR. JOHN CAULDWELL, of New York,  
*Treas.*  
REV. WILLIAM STAUGHTON, D. D. of Philadelphia,  
*Cor. Sec.*  
REV. WILLIAM WHITE, of Pennsylvania,  
*Rec. Sec.*

The Board took Messrs. Judson and Rice under their particular care and direction, and provided for their support as missionaries. They expressed thanks to Mr. Rice for his zealous, disinterested, and faithful services; and directed, that he should be employed, for a reasonable time, to continue his itinerant services in the United States, with a view to excite the public mind more generally to engage in missionary exertions. Mr. Rice committed to the Board about \$1000, which he had received from Foreign Mission Societies and individuals, for the purposes of the institution, during his tour. He made a communication to the Board, in which grateful notice is taken of the hospitality, kindness, and generosity which he had experienced in a great variety of instances.

The Board enumerate seventeen auxiliary societies as having been already formed, the aggregate of whose annual payments, and of the payments from societies about being formed, is estimated at \$5,850. Several societies have since been formed, particularly in Vermont and New Hampshire. The balance in the Treasury of the institution, May 25, 1814, was \$1,556 67.

The pamphlet from which this notice is taken was published by order of the Convention, and contains an address on the subject of missions and the substance of a sermon preached on the occasion by the Rev. Dr. Furman.

\* The towns in which these gentlemen reside are not known to the Editor.

For the Panoplist.

#### THE SABBATH.

Mr. Editor,

In this day when the public mind is waking up to the alarming abuses of the Sabbath, I wish to call the attention of your readers to a small volume, recently published containing, "*Five Discourses on the Sabbath, preached at Durham, N. Y. by Seth Williston, Pastor of the Presbyterian Church in that place.*" In the first three Discourses the author spreads before the eye the most interesting passages of Scripture, which relate to the Sabbath, making suitable comments, and applications to the practices of our country, as he goes along. By passing over those ideas in later quotations, which had been the subject of previous remark, he constantly presents the reader with something new. In the fourth Discourse he offers you the arguments for the perpetuity and change of the Sabbath. The fifth is filled with Reflections. The whole concludes with an Appendix, containing "*Some brief Strictures on Dr. Paley's Scripture Account of Sabbatical Institutions.*"

This useful little work would be a valuable acquisition to any family, particularly those which contain children. If it is not too large, (144 pages 12mo.) it may lay a reasonable claim to the notice of the Tract Societies. At least those benevolent individuals who are in the habit of purchasing small books for gratuitous distribution, may find this among the many which are worthy of their pious attention.

O.

Having received the preceding communication after the former part of the num-



ber was printed, and being unwilling to defer it, we are obliged to give it a place, which may seem not the most appropriate. Ed.

FOREIGN MISSION SOCIETY FOR THE EASTERN DISTRICT OF NEW HAVEN COUNTY.

THIS Society held its annual meeting on the 31st of May last, at East Guilford. The missionary sermon, by the Rev. Erastus Ripley, of Meriden, was very appropriate and uncommonly interesting. Text Isaiah xi, 9. *They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

The next annual meeting is to be held at Guilford; and the Rev. John Elliott, of East Guilford, is appointed preacher.

The following gentlemen were chosen officers for the year ensuing: viz.

Rev. JOHN ELLIOTT, <i>Pres.</i>	
Rev. DAVID SMITH,	} <i>V. Pres.</i>
Dea. ABRAHAM CHITTENDEN,	
Rev. TIMOTHY P. GILLETT, <i>Sec.</i>	
Rev. MATTHEW NOYES, <i>Treas.</i>	
Dea. DANIEL PARMELEE,	} <i>Trustees.</i>
Rev. AARON DUTTON,	
Col. JONATHAN TODD,	
Mr. BENJAMIN BALDWIN,	
Dea. TIMOTHY ROSSITER,	

THE FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY

HELD its fourth annual meeting at the hall of the Massachusetts Bank in Boston, on Monday the 2d instant. The report of the Treasurer was exhibited and accepted, and the other annual business transacted. The following gentlemen were chosen officers; viz.

His Honor WILLIAM PHILLIPS, Esq. *Pres.*  
 SAMUEL SALISBURY, Esq. *V. Pres.*  
 The Rev. JOSHUA HUNTINGTON, *Sec.*  
 JEREMIAH EVARTS, Esq. *Treas.*  
 Mr. ELNATHAN DUREN, *Aud.*

In the evening of the same day, the annual sermon was preached before the Society, by the Rev. JEDIDIAH MORSE, D. D. from Luke x, 1, 2: *After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and every place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.* The sermon was interesting, and well suited to the present state of the world. A copy

was requested for publication, and will soon appear.

The Rev. JOSHUA BATES, of Dedham is appointed to preach the next annual sermon, and the Rev. JOHN CODMAN, of Dorchester, his substitute.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dec. 29, 1814. From Juvenis, in a letter with the Arkport postmark, for the translations \$20 00

31. From the Foreign Mission Society of Boston and the Vicinity, the balance remaining in the Treasury 34 00

Jan. 10, 1815. From the following societies and individuals, remitted by T. Dwight, jun. Esq. viz.

From the Female Cent Society in Middlebury, (Conn.) by the Rev. Mark Mead \$23 00

Subscriptions and donations in the same town 11 75

Donations for the translations in the same town 11 01

From individuals in Derby and Humphreysville, by the Rev. Mr. Swift 28 26

From Deacon Scott, of Salem 1 00

From individuals in North Milford, by the Rev. Mr. Seranton 11 00

From the Female Cent Society in Wallingford, by Mrs. Rhoda Grant 8 50

From the Female Foreign Mission Society of Stratford, by Miss Maria E. M'Ewen 31 21—125 75

15. From the Foreign Mission Society of Boston and the Vicinity 168 7

\$348 50

ORDINATIONS.

ORDAINED, Oct. 10, 1814, over the church and society in New Hartford, Conn. the Rev. CYRUS YALE. The rev. David L. Perry made the introductory prayer; the Rev. Samuel Shepard, of Lenox, Mass. preached from Mark xvi, 15; the Rev. Mr. Hallock made the consecrating prayer; the Rev. Mr. Gillett gave the charge to the pastor, and the Rev. Mr. Miller the charge to the people; the Rev. Mr. Marsh the right hand of fellowship; and the Rev. Mr. Beach made the concluding prayer.

## Obituary...Poetry...To Correspondents

At Mendon, (Mass.) the Rev. SIMON DOUGLASS. Sermon by the Rev. Mr. Pi-  
pon of Taunton.

At Bristol, (R. I.) the Rev. WALTER CRANSTON, Tutor of the Greek Language in Harvard College, to the order of deacon in the Episcopal Church. Sermon by the Rt. Rev. Bishop Griswold.

At Stratford, (Conn.) on the 24th of Sept. last, the Rev. MATTHEW R. DUTTON, as pastor of the congregational church in that town. The Rev. Dr. Dwight preached the sermon from Gal. i, 8, 9.

### OBITUARY.

DIED, lately, in England, capt. H. GRIMES, aged 82, the last surviving officer who fought at the battle of Emsdorf in 1760.

At Newton, (Mass.) TIMOTHY JACKSON, Esq. aged 53, for fifteen years in succession a representative of that town in the General Court.

In Geneva county, (N. Y.) Mrs. SEELY, killed by a blow on her head by her husband, who afterwards cut his own throat.

In England, JOHN LINCH, a gardener, who, having sat up in a green-house to watch against robbers, was found dead in the morning. He had all the appearance of having died by suffocation, the vitality of the air being destroyed by the mephitic exhalations of the plants.

### POETRY.

#### VERSES

By James Montgomery, on the death of the Rev. Thomas Spencer, of Liverpool, who was drowned, while bathing in the tide, on the 5th of August 1811, in the 21st year of his age.

*Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known.* Ps. lxxvii, 19.

From an English publication.

On earth, in ocean, sky and air,  
All that is excellent and fair,  
Seen, felt, or understood,  
From one eternal cause descends  
To one eternal centre tends,  
With God begins, continues, ends;  
The source of ev'ry good.

Him through all nature I explore,  
Him in his creatures I adore,  
Around, beneath, above:  
But clearest in the human mind,  
His bright resemblance when I find,  
Glorious with purity combin'd,  
I most admire and love.

Oh! there was one—on earth awhile,  
He dwelt;—but transient as a smile,  
That turns into a tear,  
His beauteous image pass'd us by,  
He came like lightning from the sky,  
As prompt to disappear.

Sweet in his undissembling mein,  
Were genius, candor, meekness, seen,  
The lips that lov'd the truth,  
The single eye, whose glance sublime  
Look'd to eternity through time,  
The soul whose hopes were wont to climb  
Above the joys of youth.

Of old—before the lamp grew dark,  
Reposing near the sacred ark,  
The child of Hannah's prayer  
Heard through the temple's silent round,  
A living voice, nor knew the sound,  
That thrice alarm'd him, ere he found,  
The Lord, who chose him, there.

Thus early call'd, and strongly moved,  
A prophet from a child approved,  
Spencer his course began;  
From strength to strength, from grace to  
grace,  
Swiftest and foremost in the race,  
He carried victory in his face,  
He triumphed as he ran.

The loveliest star of evening's train  
Sets early in the western main,  
And leaves the world in night:  
The brightest star of morning's host,  
Scarcely risen, in brighter beams is lost:—  
—Thus sunk his form on ocean's coast,  
—'I thus sprang his soul to light.

Revolving his mysterious lot,  
I mourn him, but I praise him not;  
To God the praise be given,  
Who sent him, like the radiant bow,  
His covenant of peace to show,  
Athwart the passing storm to glow,  
Then vanish into heaven.

### TO CORRESPONDENTS.

WE agree with our correspondent R., as to the tendency of the piece on which he animadvert; but we have hitherto abstained from noticing the work in which that piece appeared. We see no reason at present for altering our course in this respect. If R. wishes for his manuscript, it shall be left at the publisher's, on his making known to us such a wish. We thank him for his communication, though our previous determination forbids our making use of it.

Several recent communications will be duly attended to.

\* 1 Samuel iii, 3.